

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

Meditation Sacra.

38 . d.

325.





"Meditationes Sarra:"

OR

DEVOUT MUSINGS,

IN PROSE AND VERSE.

Selected from a MS. never before published.

BY WILLIAM J. HATHW

BATH: BINNS AND CO. BRISTOL; W. WHEREAT.

Whater super-mane: J. Withit

MOUCESTE

138. d. 325.



Pevant Meditations.

MEDITATION I.

WHAT THE RE

on the "incarnation," and "holy communion." (christ-mas morning.)

What Glorious tidings, Christian brothers and sisters!! With what varied emotions of lowest humility and penitence, love, joy, and gratitude, should we receive them!—Perfect mystery!!

"Unto us a child is bornunto us a Son is given." Bornas on this sacred day, of a pure and spotless virgin!! yet condescending to take our nature, "that we, the Sons of earth, may become Sons of God." God made Man." The Word made to us Sacramentally
holy banquet of
Body and Blood, "w
we obtain remission
if with a sincere
deep Repentance we
drink the Sacred syn
consecrated Elec-

and reverence, and behold the Divine Babe tortured in the flesh for you!! We have all indeed on this day great cause for penitential Sorrow, for "He was wounded for our transgressions."* Great cause for penitential Gratitude, Love, and Joy, for His precious Blood, drawn by the

^{*} Isaiah LIII. 5.

I.—To fulfil the law which have broken, and thus expirour sins.

H.—To teach us the tr Spiritual circumcision—the pi ting off the body of Sin.

e

e

. 1 Baptized we are all: and

they who were in heart"* were the favor of G soever they we

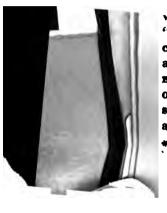
the favor of G soever they we legally in the fle us, our "Baptisn as the Apostle t "unless we ke

law"‡—that is, believe in "CHR

MEDITATION

ON "NEW YEAR'S DA"
"THE PROGRESS OF '

Let us welcome the a another New Year's Da the solemn though



"worketh all counsel of His C and will," an maintain good wonly strength subduing all our affections, and a 1 Cor. XII. 6, III. 20.

11

in all virtue and godliness of living."* It shall then little matter how many New Year's days we may be permitted to see; nor shall we grieve, but inwardly rejoice "if our souls were made new," that this should prove our Rather let our last on earth. souls sink prostrate, and cry, "LORD JESUS raise THOU US UP, that by THY aid we may spend our future days on earth, long or short as they may be, to THINE Honor and Glory, oh Sacred TRINITY, for the good of others, and our own Salvation, when

^{*} See Office for Holy Baptism.

m our last sleep on the norning of the Resur-

EDITATION IV.

ON MEDITATION."

ledge without the practice of serious meditation.

Holy Scripture informs us that Isaac went out "to meditate," on the very evening that Rebekah arrived to grace his home. And this should teach us that on every occasion we should meditate, and especially after we have experienced seasons of great excitement, either from joy or sorrow, this act is a very advantageous one to recall the wandering thoughts, and prepare them for seasons of devotion and of peace. It is a purely intellectual task; a reflex act of Spirit

^{*} Gen. XXIV. 63.

into herself as perceives her sp and also the achieved over defended. May wafter night, as our last; and dissolution are

this penitent of for our removalast meditation And then, the Whinter has been chased away.
The birds chirp merrily on the green boughs. The productive earth yields her increase. The husbandmen rejoice as they gather

husbandmen rejoice as they gather the grain into the granary. The mick of yesterday leave their beds, and to-day inhale the fresh and balmy breeze. So in like manner must the Christian's Soul

The Blessed REDEEMER cheerful: HE was presen Cana's Wedding Feast,† as is at the tomb of Lazarus, w 'HE wept."‡ The Apostle 'aul, too, has commanded to weep as though we wot." "To be sorrowful—ways rejoicing." This is radox of a Christian."

sin; and a bleeding compassion for the miseries of ourselves and athers. The Christian penitent sail weep for his Sin "in solitary filezes;" but when he leaves "his chamber," and enters into the world, he is amidst all, cheerful in his deportment to those around him.

The believer, it is indeed certain, will weep for a brother's or sister's sorrow. But hope for their conversion and amendment, or freedom from misfortune, renders him at least cheerful and resigned, and encourages him to exert all

^{*} Matt. v1. 6.

noite to cheerfulness, the r ristian is fully persuaded the lithings are his," so long e is Christ's," wherefore ses for a glorious immortaliful Having this anchor of the laure and steadfast," passes through earth at the can if the happy, serene, and transfer in the can in the laure and transfer in the

the thought of a special ded that has vanished all o sorrow from many child of God. And been the parting legal a saint long since un

company of the Blesse

MINT

t,"† he

th and can feel

mies of

or as Bishop Butler wouldiny personal conciousnesses, se they are two individual viz., my consciousness of If yesterday, and that of If to-day,) would be suffito answer this question. nermore, a certain act was rmed by me yesterday—her I remember it or not

then this ve would question will arise: 'esses, the All-Just and idual Governor of the u_1 consistency with H 8 of moral perfections and of of eternal rectitude an ffieither reward or punis D. this world or the next, 2.9 for two successive min retain not my ;

a lit_{v_-}

going on perpetually in those organized and material frameworks we call our bodies. But these are not ourselves, since they are only instruments by which our immaterial and indiscerptible Spirits act, and move, and influence matter. So that we may suppose ourselves capable of animating, and of being inherent in, other and differing organic material bodies, and yet retaining our personal identity.*

When I say another material

^{* &}quot;Now upon supposition that the living agent each man calls himself is thus a single being,—which there is at least no more difficulty in conceiving than

body, I use the word "another" with regard to certain properties and powers which that body might possess, and yet retain some primary element inherent in its substance, so that, at the awful Day of General Resurrection, the same body shall be re-united to the same soul.

The corruptible particles inherent in our sinful bodies in this present state shall be severed

in conceiving it to be a compound,—and of which there is the proof now mentioned: it follows that our organized bodies are no more ourselves, or part of ourselves, than any other matter around."

See Bp. Butler's Analogy, Pp. 30, 31. Ed. MDCCLXXXV.

from our spiritual and glorified bodies. For the Apostle St. Paul has most expressly said that "Flesh and blood cannot inherit the Kingdom of Goo"—"neither corruption inherit incorruption."* And one greater than St. Paul has said, "Neither shall they who are accounted worthy to obtain that world die any more, but are equal to the Angels, and are the children of Goo, being the children of the Resurrection."†

Finally, in a word, the body will rise again the same, and yet,

^{* 1} Cor. xv. (especially verse 50 — end.) † St. Luke xx, 36, 37.

so to speak, a different body.

1.—The same—for its essence will be the same. It shall be the I myself; for I know that in my flesh shall I see God; whom mine eyes shall behold, and not another."* "I believe in the Resurrection of the Body."†

2.—Different, i. e., altered in its properties, for it is "sown a natural body, and raised a spiritual body."‡

^{*} Job xiv. 25—27. † Apostle's Creed. Art. 11. ‡ 1 Cor. xv. 50.



"ON THE PLEASURES OF TI

Call ye the worldling's—pleasure? at best,

A vision fleeting to a troubled breast Oppress'd with grief, it dare not yet re The bleeding wound, which ONE a may heal.

Upon the past he sadly muses still, While bitter, vain regrets his bosom Save in the Heavens, of immortal reign.

The world to-day, however fair and bright,

Will soon be lost in shades of coming night.

But yet despair not:—if thou seekest rest, Look upward—not beneath; for prayer address'd,

Will reach the throne celestial, and reveal A Gracious Saylous, who alone can heal, With Gilead's precious balm, thy bleeding

- wound,

And shed true peace and joy His cross around.

Cheer thee in sorrow's dark and gloomy day,

Strew fragrant flowrets in thy rugged way; Support thee when thou sinkest into aleep.*

^{*} Acts vii. 60.

MEDITATION VIII.

ON THE FALL OF THE LEAF

"We all do fade as a leaf."—
Is. LXIV. 6.

The time of year at which the good hand of our Good us, we are now arrived

fellow Christians, to bring with it many serious reflections.

I.-" It serves to remind us of the mortality and decay of our earthly bodies in which we now tabernacle." "We all do fade as a leaf." Yes-all, without exception, of Adam's race, shall go down to the grave. All men, women, and children, decreed to pass through the cold tomb by the wise providence of GoD, "shall fade as a leaf." Before next winter we may each be rotting in our narrow graves, like the dead leaves on the cold and bare ground. But as the falling leaf reminds us of death brought into the world by Adam's sin, so,-

II.—The putting forth of the leaves in spring-time reminds us of a Resurrection to eternal glory by our precious Lord's merits, and Resurrection from the dead.

"For as in Adam all die, even so in Christ shall all be made alive."

But holy Love, and Friendship too, The spring time shall again renew, In a land of pure delight— In a world of glory bright.

* Rom. v. 14-20. † 1 Cor. x



MEDITATION IX.

"ON TIME."

What a talent is this!! a yet how much, alas, have all abused it! Abused it in—idleness—pleasures—and fol And yet God, in infinite me and rich love, has commit time to our keeping as a treasure.

carried l loss of every in action, time. F

to God' or indire

* Time

```
-s ume.", Every
              its appointed task-
loss of
             ought to have its
             assigned to it.
spent
ætly,*
              Thus passing thro
           spending it in a hol
time.
           sistent manner, we
          length arrive at that a
fod's
          when "the Great A1
l it
         swear that Time sha
```

longer."*

very idle thought, word, ction, is necessarily a loss ime. Every moment not sp o God's glory, either directly indirectly, t—is a loss of tin

* Time spent directly to Go glory, signifies that portion of consecrated to his more immed service. II.—"By systematically spending time." Every hour must have its appointed task—every minute ought to have its peculiar duty assigned to it.

2

Thus passing through life, and spending it in a holy and consistent manner, we shall at length arrive at that awful hour when "the Great Angel shall swear that Time shall be no longer."*

* Revelations x. 6.



В

MEDITATION X.

"ON THE NATURAL AND SPIRITUAL SUN."

Hail glorious orb of light which guid'st the day.

With beams effulgent cheer my lonely way; My path is rough—my strength is faint and small.

And cliffs impending high—now threat-'ning—fall.

Sun of my soul-blest Saviour of our race-

Shine in my darken'd heart, and guide with grace

My spirit, oft obscured by mists of sin,—
Oh make it righteous and all pure within
Lead me in paths by which the just he
trod.

And for thy sake ascended to the

MEDITATION X1.

ON "THE DYING CHRISTIAN'S FAREWELL TO THE SETTING SUN."

Farewell great orb of day; no more for me Shall thy bright beams illumine earth and sea:

How dear to me has oft appear'd thy light, To cheer the gloom, and chase the shades of night.

Whilst from this spot I've seen thy car descend,

And view'd the purpling glories which attend.

But lo, to-night, I feel as ne'er before,

My barque seems nearing the eternal shore.

w,

mount, and all those joys foregod in a Saviour's light, which ne'er a fade,

with calm delight death's gloomy ade.

ewell ye clouds of care—now, all is eace;

ples have been my lot,—they soon shall cease.

yet one weight remains—it is the last—

that will press till all that's morta

Because my spirit, home, in haste, has flet Ye lose a friend below-gain him above,-For death does not decrease, but perfect

If we are CHRIST'S, death's sting can ne'er

Those yet to cross from those who've-

And then we'll part no more, when once

CHRIST is the Death of death. Re-union,



N "COMMUNION WITH THE DI PARTED IN CHRIST."

The remembrance of the sainted eparted is a thing which ough be of frequent occurrences as members of Christ's my cal Body. Their absence from is doubtless most agonizing doubtless and bloom blooms.

that they are freed from "coldmortality," ought to fill us with intense joy; for

"They are happy, now—and we, Soon in Heaven with them shall be."

"They are not dead—but gone before us,

The sooner to swell the Heav'nly chorus."

And we may still hold the most intimate communion with them. We reverence them and their memories with deepest affection; and while we thus think of them, and pray for them to have "their perfection of bliss at the last Great Day," let us, by

have the follow Christ

M.

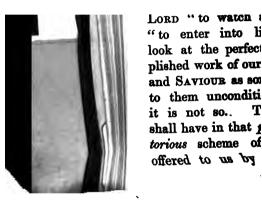
The solemn is inter

for a few minutes refle the kind of fasting the ordains and orders her n to use at this season.

I.—They are to str. possess by Gon's grace rep penitent spirits, humble co hearts-the true Fast.

This sincere repentance involve some particular bran of christian perfection.

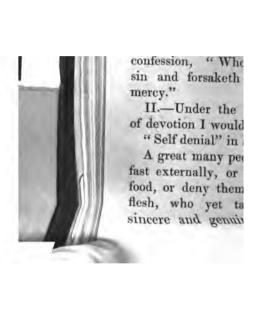
A change of heart—a der self-a crucifixion of s he "inordinate affections al its of the flesh" must be sui ed by the grace of our God and this must be obtained in B 5



"to enter into li look at the perfect plished work of our and SAVIOUR as son to them unconditi it is not so. shall have in that 1 torious scheme of offered to us by

rich mercy of our God and Saviour depends entirely upon whether we accept the imposed conditions of the Gospel Covenant—"Repentance towards God and Faith towards our Lord Jesus Christ;" and therefore strive by the vouchsafed aid of His Spirit of Holiness, "to bring forth fruits meet for penitence."

Satan is, we must remember, at all times trying to allure us by his baits, and catch us in his deadly traps and snares. Wherefore this requires us to "be vigilant and sober," and to "watch unto prayer."



of the heart. But our blessed LORD and His apostles under the New Testament Dispensation, as well as David and other illustrious saints under the old, "wept and chastened themselves with fastings"—though in those days as well as in our own sinful times "this was turned to their reproof." "They put on sack-cloth," and their mockers "jested upon them."

It is objected "that bodily exercise profiteth little—that as the body without the spirit is dead, so fasting, being an outward form only, is dead also"—that "commanding to abstain

that Fasting in its ordinate ceptation, was valuable or torious in itself as a mere pact,—but in spite of all tobjections it seems plain sacred Scripture, and the ex

of all eminent christians of a tive sanctity, that if the hear the flesh together mourn, "this is an acceptable fast

The Church does not sher members, "Eat no flest pamper with eggs and fish flesh." The corrupt church Rome pretends to give gences to satisfy the carnal and passions of men. Catholic Church knows no of the matter.

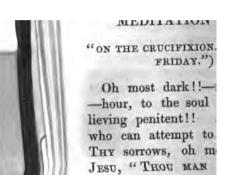
Our loving mother wit wisdom and kind thoughtfu which has always charact her does not enforce an ab and strict obedience to the in all persons. As a general and in cases where "we receive it" she marks or

because they are and satisfying for clog us up, and and heavy for to fa Lenten Seaso

suggests some l that purpose, in doubtless we sl denying ourselves food, be enable small supply of alms to offer to those who are unable to obtain the necessaries of life, or what is worse, are deprived of the "means of Grace," which charitable selfsacrifice would be the human means of obtaining for them.

However, as our blessed Lord said on another occasion, "All men cannot receive this saying,"* so the church does in this matter. On the prejudices of some—the ignorance of others—the infirmities and weaknesses of others, "she has ever compassion, making a difference."† She is aware

^{*} St. Matt. xix. 11. † St. Jude, 22.



and acquainted with grief?"*

Joyous—for what mortal can attempt to comprehend the riches of that love and mercy which delivered the Blessed Son of God to a most cruel and ignominious death, "that so by His sufferings He might bring many sons unto glory, "and be the Author of eternal life and salvation to as many as obey Him."†

But let us draw nearer to Calvary, and rest not satisfied with a bare, general view of the most awful and solemn scene

^{*} Isaiah LIII. 3. † Hebrews II. 10; v. 9.

HE thu think s beg the of Jesu

them u convinci iniquitie

* Exodus † St. . tions 1.

an additional pang to the agonies of a Bleeding SAVIOUR. What, is this astounding fact true? and are we then content to live in a manner so little in accordance with the will of HIM who died for us? Gop forbid the thought!! No! no! let us cherish far other desires at this time!! May we be only enabled to carry them out in practice, by the grace which flows from Blessed and indeed happy will be the result of this "Good Friday's" meditations to us if such shall be the case. Let us then pray for strength to aid us in this matter; and let we Has His zeal to savup in us great sacrific to please Him? Are to bear the Cross at Is our faith stronge of depression and diff tations? Is our rependeeply rooted? Are dead to others' &:15

keenly alive to our own? Are we tender towards all others, leving them both in soul and body? Are we severe towards curselves in cutting off from us as far as we can, every incitement to our former sins and vain desires? Are our Bibles more prayerfully read? Our Sacraments and Ordinances more valued? our prayers more earnest? our alms deeds more frequent? our thoughts less wandering? our bodies more mortified? our spirits more pure? our souls more humhla? If so—then we have sure evidences that we have been benefited by meditating upon



ON ISAIAH X

ı.

Say "Watchman what O Herald what news Any gleam of the more Any sound of the an

II.

O "Watchman what v
For weary the hours
In watchings hath long
As though near the

I've watch And list And still 'r ATION XV. I shall wa XXI. 11, 12. t voice of the night?" Then Beli vs dost thou bring? ming light? "The L l's wing? Soon shall e of the night?"

of the

morni

wait c

speedi

flown.

the first Resurrection" whilst on earth, and continuing to "the end of our course" living members of that spiritual house never to be razed or destroyed, we may finally, with the Blessed Company of the Faithful, rise again to universal Glory, and an endless Life through THEE the FIRST FRUITS. Thus, a delightful Easter Festival will be perpetually re-Death shall no more peated. "lord it over us;" for death has died in the Tomb of Jesus. and the true "Christian's life hid with CHRIST in Gop"*

^{*} Col. iii. 2.

MEDITATION XVI.

ON "THE RESURRECTION."
(EASTER MORNING.)

Hail glorious Easter morn!!
Thou brightest day of all days!!
as we welcome thy happy return
may the LORD JESUS rise with
clearer brightness on our souls.
Precious LORD grant us grace to
be so risen with THEE that we
may "seek continually those
things which are above," and
be able "to mortify all our evil
and corrupt affections, and thus
having been made partakers of

surrection" vontinuing to se" living tual house tual house tual house faithful, ris Glory, and





